THE
CATHOLIC RADICAL

"...to foster a society based on creed instead of greed." Peter Maurin

February/March 2019 ***Price: For whatever it's worth.***

Notes from the Border

by Claire Schaeffer-Duffy

Editor's Note: In early December, Claire and Scott traveled with Catholic Workers Jackie Allen-Douçot, Richard Bishop, and Daniel Burns to the San Diego/Tijuana border on a small mission of peace and solidarity.

December 9: *University Christian Church, San Diego*. Four of us attend a nonviolence training for tomorrow's border protest. Organized by the American Friends Service Committee, the demonstration is the launch event for a nationwide week of actions poetically named **Love Knows No Borders:** *A Moral Call for Migrant Justice*. The Quaker training is very thorough. We role play hassle lines (Sister of Mercy Joan Marie O'Donnell tells me I am an intimidating white nationalist!) and review the route of tomorrow's march, before breaking for supper and an interfaith service.

The crowd in the sanctuary is multi-faith and multi-hued. A contingent of Muslim youth fills the front rows. An imam and rabbi are among the collection of religious leaders seated to the left of the altar, facing the pews. Reverend Caleb J. Lines, the church's senior minister, is the first to take the podium. He is young, white, and charismatic, draped in a rainbow-colored stole. "Our federal government is *refusing* to acknowledge the worth and dignity of those on the other side," Line says. His southern evangelical cadence reminds me of Dr. Martin Luther King, Jr.

"My tradition says there will be times for people to *speak up* to principalities and power and *demand* justice. Hate and xenophobia will no longer *rule* the heart of this nation. Amen?"

"Amen!" the crowd shouts.

The evening is a rousing combo of preaching, praying, policy critique, and singing. Pedro Rios, director of the AFSC's US/Mexico Border Program, tells us AFSC organized tomorrow's demo in response to increasingly harsh and violent border policies. Children getting lost in our detention system. The deployment of 1,500 troops to "enhance" border patrol and the National Guard. Since 1994,

"We are all imigrants."

7,800 people have died while trying to cross the US/Mexico border, he says. The AFSC event calls for the government to respect people's human right to migrate and to end the militarization of border communities and the detention and deportation of immigrants.

"What we are witnessing," says Susan Frederick Gray, President of the Unitarian Universalist Association, "is a human rights crisis, a visible devastation wrought by the lie of scarcity which makes enemies of ordinary people struggling to survive."

A rabbi lights a menorah and marvels at the "harmonic convergence" of this

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Responding to Migrants

by Scott Schaeffer-Duffy

Immigrants seek to enter the United States because of poverty, violence, and/or political repression in their native countries, and a perception that the US offers them and their families a better life. President Trump's policy of fortifying the border, criminalizing those who seek asylum, and restricting the numbers who get legal residence, is costly, ineffective, and, all too often, inhumane, if not illegal, but he is not wrong on one point: illegal immigration is a problem which must be addressed.

Over the past 31 years at Saints Francis & Thérèse Catholic Worker, we have hosted numerous undocumented people. Many of them suffered exploitation from criminals to get here and exploitation from employers and landlords after arriving. Their willingness to crowd into unsafe housing and work below minimum wage for long hours without overtime, worker's compensation, or health insurance, undercuts hard-won economic rights. The only beneficiaries of their status are unscrupulous entrepeneurs, including major corporations like Walmart and check-cashing stores which steal a huge percentage of their income.

So, how could we respond more justly to immigration? First of all, we need to acknowledge that American capitalism played and still plays a dominant role in making life outside the US miserable. For more than two centuries, we have virtually stolen raw materials after supporting and even installing corrupt military dictatorships to grease the wheels of that wealth transfer. In many ways, capitalism

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is the root of poverty and war.

And now, we have to add climate change and pollution, capitalism's most dangerous legacy, to the list of reasons people are fleeing their homelands. Experts predict that, unless energy-consumption gluttons like the US drastically reduce their consumption and embrace renewable energy, a growing number of countries will either disappear under rising seas or become too hot to grow crops or even inhabit.

Consequently, I believe we have a responsibility to give legal admission to most of the people who seek it. Simultaneously, we need to stop raping the economies of other lands, supporting brutal regimes, exporting weapons, bombing civilian infrastructure, dumping garbage, and consuming like there'll never be a reckoning. If we take these steps, conditions in other countries will improve, allowing more of their residents to remain at home.

Won't we be overwhelmed by immigrants? Their numbers will certainly grow in the short term, but ours is a large and wealthy country. The obscene amount of money in the hands of very few Americans should be tapped to welcome the new arrivals on whose backs trillions of dollars have been made. Even after tapping this ill-gotten gain, there will probably be a need for all of us to make some sacrifices. In a global context, most Americans have plenty to share.

The good news is these changes will cost us much less in border protection. ICE can be virtually disbanded. Building a border wall will be moot. Our military budget will be much lower. A simpler lifestyle will also be less expensive. And, more importantly, the presence of more immigrants will enrich our society culturally and, as it always has in the past, economically too. The enthusiasm and hard work of new arrivals will help us innovate and progress in many ways. And lastly, it will advance the so-called browning of America. Since Jesus had dark skin, I'm okay with that too. Ω

Love Knows No Borders

by Shakeel Syed

Editor's Note: The author is the Executive Director of the Islamic Shura Council of Southern California, a board member for the San Francisco ACLU, an opponent of the death penalty, and a community organizer. He offered this prayer in preparation for a Human Rights Day (December 10) interfaith march to the San Isidro US/Mexico border wall in southern California.

Honduran migrant in Tijuana, Mexico
photo by Scott Schaeffer-Duffy

In the name of God, the Most Compassionate, the Most Merciful.

Dear God, we have gathered here today as your witness and as a witness to the dreams of those who are seeking refuge in this land of Yours.

Dear God, we know Your love knows no borders—and neither should ours. May those who come to live or work to the shores of the Atlantic or Pacific, refugees, asylees, aliens, or naturalized citizens, be welcomed by us with the deepest respect and unconditional love—just as You do.

Dear God, we know Your love knows no borders—and neither should ours. We pray that in this land, the home of people of all colors and many languages, that, since all are created by You, everyone should have only one status, deserving of equal respect and dignity from all of us.

Dear God, we know Your love knows no borders—and neither should ours. And we pray to You, the One God, the Creator of all of us, that You grant us the strength and patience to continue the struggle for dignity and respect for ALL children of Adam. May that be in warm days and cold nights, in solitude or in multitude, on our feet or from our seats, in the corridors of power or at the brutal borders. We ask that You bless us to always stand for that which is good for all people, and we say this as one people and with one voice—today and every day.

Dear God, we know Your love knows no borders— and neither should ours. Amen Ω

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Hopeful Signs for the Environment

Mollie Doctrow

In 2018

Wind turbines produced 10% of global energy, surpassing hydro-electric power.

Georgetown, Texas became the largest city in the United States powered with 100% renewable solar- and wind-generated energy.

The Los Angeles City Council passed a ban of fracking, joining other institutions including the Baseball Hall of Fame in Cooperstown, New York.

New York City banned styrofoam.

Boston joined 30 other Massachusetts cities and towns in banning plastic bags.

Malibu, Davis and San Luis Obispo, California; Miami Beach and Fort Myers, Florida; and Seattle, Washington banned plastic straws, following the lead of global giants Starbucks and McDonald's.

Twelve countries now ban single-use plastic products.

Record renewable energy investment in China, Australia, the European Union, and the US is on track to provide a third of global consumption by 2023.

United States Representative Alexandria Ocasio-Cortez (D, NY) is proposing a "Green New Deal" to move the US to 100% clean energy.
At this writing, she has 40 co-sponsors in the US House of Representatives.

Australia witnessed an 80% reduction in single-use plastic bag consumption thanks to a ban that was implemented by two of the nation's largest supermarket chains. Ω

More Action Needed

Editor's Note: On January 20, President Trump tweeted, "Large parts of the country are suffering from tremendous amounts of snow and near record-setting cold…. Wouldn't be bad to have a little of that good old fashioned Global Warming right now!" The President might better understand climate change if he read the January 18, 2019 Washington Post *editorial excerpted below.*

Another day, another study showing terrible news for the climate. There is a danger that scientists' findings are coming so often and sounding so dire that even thoughtful observers will tire of being alarmed. But alarm is the only reasonable reaction.

Last week began with the news that greenhouse gas emissions from the United States shot up 3.4% last year, a rattling reversal from recent years. Republicans who favor doing little to nothing on climate change often argue that US emissions have been declining without more federal intervention. But it is fantasy to imagine that the pace of decline, let alone the even more aggressive rate of change the world needs, is sustainable without governmental action....

Also last week, the journal *Science* published a study finding that the oceans are warming at a terrifying pace, 40 to 50% faster than the United Nations had previously estimated. ...The consequences will include more massive coral die-offs, depleted fisheries, sea-level rise, flooding, mega-storms that pack more power and moisture, and less oxygen in the ocean that undersea creatures need to live....

By Monday, yet another study, published in the *Proceedings of the National Academy of Sciences*, revealed that Antarctica's enormous ice reserves are melting six times faster now than they were between 1979 and 1989....

Future generations will find it unthinkable that the world responded so weakly in the face of such clear warnings. Ω

Border

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evening falling on the eighth night of Channukah, "a holiday that proclaims the power of miracles." An imam offers a moving prayer for the stranger and immigrant. After a long period of Quaker silence, the talented trio at the front of the church leads us in another song: *There's a movement rising up/There's a movement rising up/to break every chain, break every chain, break every chain*.

For most of my life, I have felt like an observer in my homeland, this attitude the result of years of growing up overseas. While living here, I remembered cultures and attitudes "over there." I never considered the "American way" as my way or the only way. I became unexpectedly possessive of my national identity after the election of President Trump. Friends talked of wanting to immigrate to Europe, Canada, any state that had a more humane and reasonable leader, whereas I leaned into American-ness. Sitting in the University Christian Church on Cleveland Ave., I am glad for the inclination. Here are my people—fervent, complex in composition, willing to make room for the outsider, remembering that room was made for them.

December 10: *Border Field State Park* sits within the Tijuana River Estuarine Reserve 15 miles south of San Diego. The Treaty of Guadalupe Hidalgo, signed Feb. 2, 1848, officially concluded the US/Mexico War, and it was here in this borderland that officials from both countries staked monuments marking the national boundary. Last night, Pedro Rios told us that boundary bisected territory once inhabited by the Kameyaay people.

Four hundred faith leaders and activists have gathered at the reserve for the protest. Among them is Kristine Hendrix, a young, black woman clad in a T-shirt that reads "Ferguson is Everywhere." A Ferguson native, Hendrix sees "an intersection of oppression" between what is happening to the migrants and the black and brown people in this country. The detaining of youth is part of the mass incarceration system, she says. The militarization of the border, like the militarization of the police, is another example of "the brutality that oppresses people."

With banners flapping, we process the 1.5 mile trail through the estuary down to the ocean. Brown scrub all around, the earth swirled from the ebb and flow of the river. At the beach, we turn left, keeping San Diego at our backs. Tijuana and the border wall lie just ahead. Waves from the incoming tide wash away our footprints in the sand. We are ancients, a caravan of hope, walking along the edge of the sea toward the excluded ones. I am wishing for a procession long enough to stretch the seventeen miles between the two cities.

Ben, a local Quaker at the protest, who won't give me his last name, says before

Migrant children march to the US Consulate

9/11, border security in this region was "laughable." The wall was nothing more than a tin fence anyone could penetrate. Today's barrier, built by Obama, is made of steel pylons sunk deep in cement. Here, at a gap in the coiled razor wire fence 25 yards in front of the wall, the faith leaders stand and pray for its collapse.

December 11: *Tijuana!* "Everyone left for different reasons," says Honduran Angie Jorges. She left because the father of her child was violent. Cradling her sick daughter in her arms, Angie describes her wanderings, a year of work in Guatemala, then on to Mexico and the US border where she was denied asylum and eventually deported to Honduras. Now she is back, for a second try perhaps, or what? I am not sure Angie knows.

George Velasquez Joro says he couldn't stay in Honduras. His time in the military put him in the cross hairs of gangs and narcos. He has been shot eight times, he says, then shows me where one bullet is still lodged in his thigh.

"We are migrants. We are not criminals. We are international workers. So why are you killing us?" chant the marchers all along Resurrection Boulevard and up the steep hill to the fortified US consulate. It's like a scene from *Les Miserables*. The consulate gate is locked, guarded by a phalanx of Mexican police. At the end of the driveway, stand a band of very poor people from the Global South. Three migrants enter the hallowed halls to deliver the marchers' demands; but no US official comes out to meet with them, to see their weariness and feel, even briefly, the weight of their exclusion. Several US Unitarian ministers, who had participated in yesterday's protest and joined today's march, offer communion. "As you eat this bread that is holy, may you remember that you are holy," says one woman. The bread is then shared. After an awkward silence, march leaders, men who who have fled broken homelands, spontaneously begin to sing the Honduran national anthem. "Viva Honduras!"shouts a march leader. "Viva El Salvador! Viva Guatemala! Viva Central America! Viva Mexico! Viva the free people!"

December 12: *The feast of Our Lady of Guadalupe*. Morning Mass. The brown virgin who appeared to Juan Diego, a poor indigenous man, is adored in Tijuana and throughout Mexico. In the sanctuary of the downtown Cathedral, mariachi bands play in her honor. Mounds of glorious fruit encircle her beloved icon. Men and women in feathered headdress dance their gratitude in the sun-filled plaza. And of course, there are roses. *Non fecit taliter omni nationi* read the words above the cathedral door. "God has not done this for any other nation."

Back in San Diego, I ask our host Jim about the city's population. " 1.3 million," he says, then pauses to adjust his estimate, "San Diego is not a single city really, but a metropolitan area of about 5.3 million." Jim's total includes the people of Tijuana. "Over the years," he says, "I've come to have a different view about borders." Ω

Another Clergy Record to Consider

by Claire Schaeffer-Duffy

Father Giuseppe Puglisi's 56th birthday was also the day of his death. On September 15, 1993, a hitman, a low-level member of the Mafioso, assassinated the parish priest as he exited his car to enter his house. It had been a dutiful, even joyous day for Puglisi. Two weddings. A conference with parents who wanted to baptize their babies. A birthday celebration in his honor.

The assassination shocked the people of Palermo, but not the priest. For years, he had openly confronted the Mafia corruption and violence choking the Sicilian town, and perhaps that is why he knew he might one day be a victim of its lawlessness.

"I was expecting you," Puglisi said, moments before his assassin raised his gun and fired a bullet in the priest's neck.

Violent death might well be considered a hazard of the priestly vocation in some parts of the world, according to a recent report from *Agenzia Fides*. Every December, the Vatican news agency publishes a summary of Catholic missionaries violently killed while "engaged in the life of the Church." The report broadly defines "missionary" as all the baptized—lay Catholics as well as the ordained—noting that each baptized person, whatever his or her function in the Church, is "an agent of evangelization."

Fides documents 40 missionary murders in 2018. The tally represents a twenty-year high and is nearly double the 2017 total of 23. Of the 40 people killed, 35 were priests. The other five were four lay people and a seminarian.

The report's authors acknowledge their data is far from comprehensive. It is impossible, they write, "to compile a complete list of the bishops, priests, nuns, pastoral workers, simple Catholics, humanitarian workers, or members of international organizations who are attacked, beaten, robbed, and threatened." Nor have they tried to quantify the attacks on Catholic institutions – churches, schools, hospital centers, hospitality centers – or the "plague of seizures," kidnappings, that have occurred in the past year. The abduction of priests and nuns, apparently for the purposes of extortion, seems to be on the rise, especially in southern Nigeria.

For the first time in eight years, Africa surpassed the Americas as the continent with the highest number of slain missionaries. Mexico topped the list for countries that killed the most priests. Three of the seven murdered in 2018 were assassinated in the month of April, among them Reverend Juan Miguel Contreras García. Two gunman burst into the church sacristy and shot the newly ordained priest while he was hearing confessions. He was only 33 years old.

Garcia's was the twenty-third clergy homicide in Mexico in six years, making the Catholic majority country one of the most lethal places in the world to be a priest. After the assassination, Mexican bishops asked "faithful Catholics to accompany their priests with prayer, above all in the pastoral service of the communities entrusted to them," and "to those who do not respect their own lives and destroy them for any reason whatever, to look to the benevolent face of God in order to not only put down the arms, but also the hate, the resentment, the vendetta, and all destructive sentiments."

The *Fides* report does not identify the slain missionaries as "martyrs," a title given to those killed "in hatred of the faith," although the authors acknowledge that designation may later be awarded to some of the deceased. Almost all the murders, which are listed chronologically, remain unresolved. Beside the name of each victim, a brief account details when, where, and how the killing occurred, but little about why. The evidence for a few accounts suggest the motive might be personal. Others are disturbingly mysterious. Many of the slain missionaries appear to be victims of their circumstances – ethnic and political conflict, the poverty, corruption and lawlessness of the states in which they work.

Mexico, the most lethal country for priests, experienced a 15% increase in homicides in 2018. A month before Garcia's killing, the *LA Times* reported "a surge in gang violence, kidnappings, and other crimes," in Jalisco, the Mexican state where the young priest was substituting for another priest who had received death threats. One wonders if Garcia hesitated in fear before taking the assignment.

Father Victor-Luke Odhiumbo apparently did not. The Kenyan-born Jesuit, 63, had served ten years in war-torn South Sudan when an unknown assailant stormed the Jesuit compound in Cueibet and gunned him down last November.

In a statement issued after the attack, the Jesuits strongly condemned the brazen killing, describing Odhiumbo, Principal of Mazzolani Teachers College in Cueibet, as a "very courageous man, intelligent, caring creative administrator, and above all a believer in the value of education. He was not afraid of venturing into the unknown even into the most dangerous of places once he was convinced it was the Lord's mission."

Like the Mexican bishops, the Jesuits interpreted the shocking assassination of their priest as symptomatic of a larger political and social crisis. South Sudan, their statement noted, remains "the most fragile state in the world." Its violence was largely due to "antagonistic competition for power, inter-clan rivalry, and most importantly the proliferation of small arms and light weapons." The Jesuits had suffered the consequences of this instability, having endured multiple attacks, kidnapping, ambush by armed groups, the closure of a school during war time, so too had the South Sudanese. Armed conflict, inter-communal violence, diseases, and poverty had taken

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Clergy

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the lives of 50,000 civilians, internally displaced a quarter of the population, created two million refugees, and impeded progress since the country's independence in 2011. 7.5 million South Sudanese remained in need of humanitarian assistance and protection.

The community wanted full prosecution of Odhiumbo's murder to "break the cycle of impunity." They also wanted the government of South Sudan to protect all of its people irrespective of religious, political, and ethnic identity. They urged the country to disarm, demanded an end to the rampant small-arms trade, largely supplied by the West and Asia, and beseeched parents, and leaders of families, clans and the country to "overcome the force of hate with the spirit and power of love, justice, peace, and reconciliation."

News stories about the *Fides* missionaries indicate many were probably targeted because of their advocacy for justice and reconciliation. Murder as the means to silence mission seems to be the likely explanation for the assassination of 37-year-old Filipino priest Mark Anthony Yuaga Ventura, an anti-mining advocate who worked with tribal people in the province of Cagayan, and the deaths of Bishop Blaise Mada and Rev. Celestine Ngoumbango. The two died during a massacre in the Central African Republic town of Alindao last November. Islamic rebels targeted the town's cathedral, bishop's residence, and Catholic mission refugee camp killing more than 42 people, reportedly in retaliation for the killing of Muslims the day before.

The Central African Republic is roiled in a tit-for-tat conflict between Christian and Muslim militants which some analysts describe as a resource war between pastoralists, many of whom are Muslim, and farmers, many of whom are Christian. Faith leaders from both traditions have appealed for inter-religious harmony with little effect. The Alindao refugee camp, operated by the diocese, welcomed all displaced persons, regardless of religion, and was created to promote non-sectarian cooperation.

One could argue that violent death is an implicit part of the job description for any Catholic. (Look what happened to Jesus, after all?) The women religious and priests, working in places of acute conflict whom I have interviewed, seem to have reckoned with this prospect more intimately than most of us.

Such reckoning doesn't mean immunity from the psychological and spiritual effects of working in places of extreme violence where personal security is never a given. Terror. Post-traumatic stress from multiple attacks, and the witnessing of innocent people killed. Doubts about God's existence. Yet many continue in their work out of love for the people around them and a conviction in Christ's peace that runs deeper than doubt.

"Humanly yes, we are sad," Father Mathieu Bondobo, vicar general of the Archdiocese of Bangui, the Central African Republic's capital, told *America* magazine after the Alindao massacre, "but this attack cannot be a threat to prevent the church from fulfilling its mission."

In the US, American Catholics are once again reading soul-wearying reports of priests and bishops who violated the vulnerable and betrayed the trust of believers. Here then is another clergy record to consider. No doubt these slain priests were deeply flawed like all of us. Yet in their fidelity to people in perilous places, they embodied a stunning example of human solidarity. They gave clear witness to the truth that no place is Godforsaken. Ω

Marvelous humor. A delight to read.
Jay O'Callahan: Storyteller/Author

Stories to enjoy and share.
Kathy Kelly: Activist

To get your copy of Scott Schaeffer-Duffy's new Catholic Worker mystery,

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I Expected Better

by Scott Schaeffer-Duffy

In a January 2 interview with Tanzina Vega on WNYC's radio program "The Takeaway," Andrea Miller, President of the National Institute of Reproductive Health, said: *...I believe one of the reasons we're seeing such hostile legislation being passed and such a rush to pack the federal judiciary to try to eliminate reproductive freedom is that I believe that those who would like and have made it their mission to ultimately eliminate the ability of women to make their own decisions about what is best for their bodies, for their futures, for their families, that they are realizing time is not on their side....*

Afterwards, I was disappointed not to hear Ms. Vega ask, "Couldn't the motivation of anti-abortion legislators be more than a misogynist desire to restrict women's freedom?" The fact that all of our lives begin within the bodies of our mothers, a complicated matter to be sure, does not justify discussing abortion without acknowledgement of the child developing in the womb.

Euphemisms like "reproductive health" and "reproductive freedom" in place of "abortion rights" not only obscure biology, but also suggest pregnancies come about without personal responsibility, something that, strictly speaking, only happens in rape. I also doubt that legislation is aimed at preventing anyone the freedom to reproduce. Quite the contrary, it is aimed at preventing pregnancies from being terminated.

As a personalist, I am not convinced that criminalization is a good way to advance any cause, but I abhor movements of the right or left which justify the taking of human life with deceptive language that ignores or depersonalizes victims. In every warzone I've visited, partisans paint brutal portraits of their opponents to justify killing them, but at least they feel a duty to grapple with them. People like Ms. Miller simply ignore the fact that anyone is being killed at all. To me, such an approach represents a dangerous precedent, one which paves the way for killing others. As daunting as an unwanted pregnancy is, I believe we can find ways to value mothers *and* their unborn children's lives. Ω

LETTERS

Dear Scott & Claire,

I was quite enchanted by Peter Maurin's easy essay in which he described his encounter with the Knights of Columbus who kicked him out of their meeting because he was a radical. It reminded me of my own dealings with them at my Ukrainian Catholic parish here in Toronto. It's the swords they like to carry and occasionally draw out at formal Divine Liturgies (Mass to you RC's) that particularly appalls me. Even if you're not a pacifist (and I consider myself a failed pacifist) one must recognize that the Divine Liturgy takes place symbolically in the Kingdom of God and that there is no place there for symbols of our fallen world. What could be more symbolic of that than the violence of the sword? This is so obvious that even the Roman Catholic bishops conference in Canada (of which their Ukrainian Catholic brethren are members) have banned swords during church services and the Knights are not permitted to perform any quasi-liturgical functions. This includes having "honour guards" where they dress in their finest and draw their swords and hold them up during the consecration and at communion. (If this is not a type of religious blasphemy, I don't know what is.) But we Ukrainian Catholics like to do our own thing. After all, we're supposed to follow the traditions of our Orthodox brethren. Having married priests is a good thing. This—not so much! (And the Orthodox churches have never had Knights of Columbus and certainly don't have any liturgical equivalent that I know of.)

Being a conflict avoider, I have never brought this up with any of the men, who are all very fine people. But I have steadfastly refused over the years repeated requests to become a member. Finally I told one of them that if they got rid of their swords I might consider it. "But they're not sharp!" a very nice guy protested. It's like speaking a different language.

I've thought of boycotting services where they are present, but as a deacon I would stand out by my absence, and I don't feel any peace about that…

Paul del Junco
Toronto, Canada

Dear Scott and Claire,

...I re-read the article on forgiveness, ("Shunning Sinners," Dec/Jan 2018-19) several times. The issues here are complex and I commend you for dealing with them for a second time ("No One Is Evil," Dec/Jan 2017-18). Especially of interest was the question of whether art works by flawed artists should be removed or destroyed. My response is a resounding "NO."

I didn't know of the monument in London's Tavistock Square to peace lovers and defenders, and I appreciate Claire's article ("Those Who Did Not Kill," Dec/Jan 2018-19).

...May you both live and thrive for many years in your mission of peace, love, and, the most difficult, forgiveness.

Phil Brewer
Rutland, Massachusetts

Dear Claire and Scott,

Thank you for your wonderful work and sage observations of current politics and RC Church goings on. I agree with all protests—however I do not like destruction of property—nor did Dorothy Day— I think.

I admired the Berrigans and heard Dan several times, reading his poetry at Brown University and on retreat with him at LaSalette in Attleboro, Massachusetts.

I also admire Father Roy Bourgeois who was quoted in *Servant Song* saying, "...I am convinced that, if the Catholic Church had women priests, it would not be in the crisis it is in today... If it does not welcome women as equals, it will continue to drift into irrelevance."

Pierette Sullivan
Somerset, Massachusetts

Catholic Worker Calendar

February 6 — Journey to the US/Mexico Border: Join us for a slide presentation about Claire & Scott Schaeffer-Duffy's experience during a Catholic Worker Peace Team trip in December to Tijuana Mexico 7 P.M., 52 Mason Street, Refreshments to follow.,

February 13 & 27 & March 27 — Evening Prayer: Join us for prayer and Taize chant. 7 P.M., 52 Mason Street, Refreshments to follow.

February 9 & March 9 — Vigil to Reverse the Gun Culture: Join us at The Gun Parlor shooting range. 12:30-1:30 P.M., 170 Prescott Street, Worcester.

March 13 — Sing Along: The incomparable Dan Burke accompanies us for Irish and Irish American tunes in honor of Saint Patrick's Day. Send your favorite songs to theresecw2@gmail.com. We'll provide the lyrics, food, and drink. 7 P.M., 52 Mason Street.

March 19 - Report from Rome: Come hear a slide presentation by Claire Schaeffer-Duffy about her February trip with other Catholic Worker women to urge the Catholic bishops meeting on sex abuse to hear from survivors and women. 7 P.M., 52 Mason Street. Refreshments to follow.

Mason Street Musings

I'm a nineteen-year-old German woman who came here to volunteer and to learn about life in another country. My six-month stay will end in March.

During my time at the Catholic Worker, I've met so many different people with different stories. I must confess that I found some of the guests not easy, although most of them are very thankful to have a place to stay. It's difficult when guests cook, wash dishes, or talk on the phone at three in the morning. I also don't like it when a guest stays in the bathroom for what feels like two hours. A good thing, though, is when guests are friendly, talking with each other, and offering to help, to give something back. When they get an apartment or a job, it's great to hear them say that staying here made the future better for them.

One guest, T—, who spent her early years on a military base in California, saw the coffins of dead soldiers being brought back to the US. Her relatives, who came from Spain and Hawaii, took her to visit both places. Over the years, she worked in a hospital and Burger King, and took care of children. She had a very happy 14-year marriage which ended when her husband died. After all this, she became homeless and ended up sleeping in her car. During that time, many people were very unkind to her, calling her stupid or lazy.

When T— first came to Mason Street,

Harvey Ball

she was very shy and didn't talk much, but, after a few weeks, she became more optimistic and talkative. She's now very friendly and kind. She's read a lot of books and remembers so much. She's very smart. When you think about the homeless, you might expect them to be dirty, unintelligent people with so many problems, but T— proves that homelessness can happen to anyone.

The whole time here, although I am a stranger, I have felt like a part of Claire and Scott's family. I joined them, their children, grandchildren, and siblings for Thanksgiving in Maryland, and for Christmas in New Hampshire's White Mountains. It's also nice that Saints Francis & Thérèse Catholic Worker hosts dinner every night with so many people, who are also strangers. They come and eat with us, regardless of who they are or their situations.

Oftentimes when I join Catholic Workers for peace work, I feel better because many people say they want to do something to help, but they never actually *do* anything. It's been very nice to be with people who are really trying to change the world. It's also nice to see how many other people agree by giving us a thumbs up, wave, smile, or supportive comment.

I believe we need more people like Scott and Claire. Although when it's just Claire, we're always late, and when it's just Scott, he sings too much. (If I could, I'd put a smiley face here.)

My good new friend, the house's cat, Dexter, loves to sleep on my bed. Even though he has a cat bed, I made a sleeping box for him which he loves. When I sit in the room and he wants to leave, he comes up to me and taps me with his paw. When he wants to come in, he scratches on the door, and when I let him in, he gives one "Meow" as a thank you. He's very smart. He tries to escape all the time, but when he gets outside, he almost immediately wants to come back. I'll miss him, Scott and Claire, the house, the people, the work, everything, when I go back to Germany.

It's still my dream to live in America some day. I feel very free here. But I've also learned that the US has many problems. Yet I don't believe anywhere is perfect, and maybe I can help make it better.

The front door here is never locked. You can see our life with your own eyes. Come join us for dinner, if you like, and meet all the interesting people yourself. Ω

Miriam

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